DOCUMENT RESUME

ED 291 969 CE 049 867

TITLE	Indians and Adult Basic Education: A Handbook.
INSTITUTION	North Carolina Commission of Indian Affairs, Raleigh.
SPONS AGENCY	North Carolina State Dept. of Community Colleges, Raleigh.
PUB DATE	Jun 87
NOTE	39p.
PUB TYPE	Guides - Non-Classroom Use (055)
EDRS PRICE	MF01/PC02 Plus Postage.
DESCRIPTORS	*Adult Basic Education; Adult Literacy; *American Indians; Dropout Prevention; Educational History; High School Equivalency Programs; *Literacy Education; Program Development; Student Motivation; Student Recruitment; Tribes
IDENTIFIERS	*General Educational Development Tests; *North Carolina

ABSTRACT

This document offers guidance to educators concerned with enhancing recruitment, retention, and graduation of American Indian adult students, especially in North Carolina. Following a summary and recommendations of the project committee, the guide traces the history of the Indian communities from 1900 to the present and outlines the educational background of Indians in North Carolina. Then, suggestions for effective program development for Indians are provided in the areas of recruitment, retention, motivation, and graduation. Extensive appendixes list contributing organizations; describe Pembroke State University--which was founded as an Indian school; describe the various communities of North Carolina Indians; provide a student self-assessment questionnaire and a suggested reading list; offer some ways for teachers to compliment students; and discuss the benefits to students of passing the General Educational Development Tests. (KC)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

indians

and adult basic education

ED291969

CE049867

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

- This document has been reproduced as received from the person or organization originating it.
- ☐ Minor changes have been made to improve reproduction quality.

- Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

D McCoy

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

BEST COPY AVAILABLE

INDIANS AND ADULT BASIC EDUCATION

A Handbook

N.C. Commission of Indian Affairs
P.O. Box 27228
Raleigh, North Carolina 27611-7228

State of North Carolina
North Carolina Department of Administration
James G. Martin, Governor James S. Lofton, Secretary

June 1987

North Carolina
Department of Administration

James G. Martin, Governor

N.C. Commission of Indian Affairs
A. Bruce Jones, Executive Director

June 24, 1987

To the Citizens of North Carolina:

Indian adult literacy in North Carolina is of increasing concern to our state. The North Carolina Commission of Indian Affairs has attempted to identify, for the first time, successful strategies to aid in the recruitment, retention and graduation of Indian adult students in Adult Basic Education and General Equivalency Diploma programs.

This document was produced through a project entitled **"How To" for Improved ABE Services to American Indian Adults**, funded by the North Carolina Department of Community Colleges.

I would like to personally thank the individuals, organizations and agencies who volunteered their services in the preparation of this handbook.

Thank you.

Sincerely,

A. Bruce Jones

A. Bruce Jones
Executive Director

ABJ/WBR/ls

P.O. Box 27228 • Raleigh, North Carolina 27611-7228 • Telephone 919-733-5998

An Equal Opportunity / Affirmative Action Employer

ACKNOWLEDGMENTS

The North Carolina Commission of Indian Affairs wishes to thank the following individuals and their organizations who were instrumental in the acquisition of information to compile this document, "Indians and Adult Basic Education."

Indian Organization Contact Persons

Charlene Awolowo, Guilford Native American Association, Greensboro
Jean Conley, Cumberland County Association for Indian People, Fayetteville
James Hardin, Lumbee Regional Development Association, Pembroke
Jane Jacobs, Coharie Intra-Tribal Council, Clinton
Reta Owle, ABE Director, Eastern Band of Cherokee, Cherokee
Gloria Patrick, Waccamaw-Siouan Development Association, Bolton
Judy Warner, Metrolina Native American Association, Charlotte
Kathy Wilson, Haliwa-Saponi Indian Tribe, Hollister

Adult Basic Education Directors

Eli Anderson, Jr., Fayetteville Technical Institute, Fayetteville
Linda Battle, Nash Technical College, Rocky Mount
Cora Brewington, Robeson Technical College, Lumberton
James Bridges, Guilford Technical Community College, Greensboro
Joanna Chance, JTPA, Coharie Intra-Tribal Council, Clinton
Barbara Conder, Richmond Technical College, Hamlet
Billie Crawford, Sampson Technical College, Clinton
C.B. Hart, Southwestern Technical College, Sylva
Carrie Heffney, Sandhills Community College, Pinehurst
Cindy Johnston, Central Piedmont Community College, Charlotte
Charles Moore, Bladen Technical College, Dublin
Beverlee Nance, Southeastern Community College, Whiteville
Danny Richardson, Halifax Community College, Weldon

Others

Jo Ann Bryson, Eastern Band of Cherokee, Cherokee
Ken Hollingsworth, Eastern Band of Cherokee, Cherokee
Cornell Mills, JTPA, Haliwa-Saponi Indian Tribe, Hollister
Avie Patrick, JTPA, Waccamaw-Siouan Tribal Development Association, Bolton

TABLE OF CONTENTS

	Page
Summary and Recommendations	1
Introduction	3
Indian Communities: 1900 to the Present	5
N.C. Indian Education Background	7
Effective Program Development for Indians	9
Recruitment	9
Retention	11
Motivation	13
Graduation	14
Appendices	15
A. Contributing Organizations	15
B. Pembroke State University	16
C. North Carolina Indians	18
D. Student Self-Assessment Questionnaire	24
E. Suggested Reading	28
F. Some Ways to Say "Good for You"	31
G. Factors of Benefits of GED Graduation	32
References	33

SUMMARY AND RECOMMENDATIONS

The information shared in this document offers guidance to educators concerned with enhancing recruitment, retention and graduation of American Indian adult students. But the determining factor will be how well adult educators assess needs and design, implement and evaluate learning experiences for American Indian adults.

Therefore, we make the following recommendations:

1. Adult educators should acquire an awareness of and appreciation for North Carolina Indian culture and heritage.

2. Adult educators should undergo intense multicultural sensitivity awareness training prior to employment and receive such training routinely after employment.

3. The local community colleges should involve more Indian staff and Indian community members in promotional activities; Indian presence should be apparent in the local community colleges.

4. The local community colleges should develop and foster good working relationships with the local Indian tribes and organizations.

5. The local community colleges should provide more individual counseling sessions, follow-up and support assistance to Indian students.

6. Indian students should be allowed to have more input into what and how they wish to learn. Student-generated information may be obtained from the use of self-assessment questionnaires.

7. Indian students should be helped to define educational and career goals. A progress tracking system should then be developed and reviewed regularly.

8. Subject matter should be relevant to the adult Indian student.

9. Subject matter should be presented with the use of audio-visual aids, guest lecturers/speakers, field trips, etc.

10. Adult educators should always be looking for new methods and materials to motivate Indian students.

11. Indian students approaching graduation should be involved in programs and activities that provide options and guidance for further educational opportunities and new employment. Indian role models should be included in such programs and activities.

INTRODUCTION

American Indian participation in the North Carolina Community Colleges' Adult Basic Education and General Equivalency Diploma (ABE/GED) programs is alarmingly low. Indians have not participated in ABE programs nearly as much as the general population. The Indian literacy rate is 50 percent lower and participation rate is 38 percent lower than that of the majority population. For the most part, Indian children and adolescents drop out of school earlier than non-Indians. Some 39 percent of the state's Indian population, 25 years and older, have less than eight years of formal education. Only 24 percent of Indians, 25 years and older, have completed high school.(1) The effects of such low educational achievement are obvious: poverty-level incomes, low employability and poor self-images.

Clearly, past attempts to encourage Indian students to participate in ABE/GED programs have not succeeded. Realizing this the North Carolina Department of Community Colleges funded a project entitled **"How To" for Improved ABE Services to Indian Adult Students**, through the North Carolina Commission of Indian Affairs. The project was designed to investigate and document successful provisions of recruitment, retention and graduation of American Indian adult students. The project also developed linkages between the Indian community and the local community college. The two groups were encouraged to develop programs and activities jointly, to participate in each other's educational and social functions and to work cooperatively to serve Indian students.

The methodology to achieve the goals and objectives of this project included the use of interviews, meetings and the study of relevant research data. The staff of the Commission of Indian Affairs held joint meetings with the local community colleges and Indian organizations to assess strategies implemented and/or thought to be the most effective in reaching Indian students.

The project sought to combine the information gathered from interviews, meetings and research into a handbook. This handbook identifies and addresses the adult American Indian student as a separate and distinct group with unique characteristics. It is to be used as a resource by recruiters, counselors, instructors, administrators and others involved in the operation of ABE/GED programs.

Through this project we found the ABE/GED program staff, as is true of the general population, to be unfamiliar with local Indian

culture, customs and traditions and the nature of their educational struggles. This is the result of many factors but includes the Indians' status as an isolated minority and the tendency of the media to perpetuate the stereotypic myth that all Indians live in primitive conditicns on reservations, wear feathers, moccasins and buckskin. It is important for those involved with ABE/GED programs to separate the myths and stereotypes from the realities of Indian life.

In order for American Indians to be equitably included in ABE/GED programs, a greater awareness of cultural and historical differences is needed. Therefore, we have attempted to provide information in this handbook on the following areas to accomplish our goal of increased recruitment, retention and graduation of American Indian adult students in ABE/GED programs:

- Background Information on Indian Culture and Education
- Effective Program Development for Indians
  - Student participation (recruitment)
  - Student retention and motivation
  - Program completion (graduation)

If ABE/GED program staff are informed about adult American Indians, they will be better able to ensure educational equity.

INDIAN COMMUNITIES
1900 to the Present

Prior to 1900, the Indian communities in North Carolina had undergone major transitions in their tribal customs and lifestyles; a resettlement occurred forcing them from their lands to become local isolated tribal bands and groups with an uneasy and uncertain relationship with the majority culture.

Beginning in the late 19th century, Indians in North Carolina began to re-establish their formal tribal identities and seek recognition from the state and federal governments. In 1885, the North Carolina General Assembly recognized the Indians in Robeson, Richmond and Sampson counties as the Croatan Indians. In 1889, the federally recognized Eastern Band of the Cherokee was incorporated under North Carolina law. In 1910, the Croatan of Sampson County held their first recorded community meeting and elected a tribal chief. In 1953, the Lumbee of Robeson County were formally recognized by the State of North Carolina. The "Lumbee Bill," passed by the United States Congress in 1956, recognized the Lumbee as an Indian tribe but denied them access to services from the Bureau of Indian Affairs. In 1965, the Haliwa of Halifax and Warren counties received state recognition, as did the Coharie of Sampson County and Waccamaw-Siouan of Bladen and Columbus counties in 1971. The Meherrin of Hertford County received recognition by the state in 1986.

From the late 1960s to the 1980s, nine Indian tribes and organizations were chartered by the State of North Carolina to provide services to meet the needs of Indian people. In addition, the N.C. Commission of Indian Affairs was created by the North Carolina General Assembly in 1971. Specific tribes and organizations and dates of establishment follow:

1968: Lumbee Regional Development Association
1970: Waccamaw-Siouan Development Association
1973: Cumberland County Association for Indian People
1974: Haliwa Tribe, Inc.
1975: Coharie Intra-Tribal Council
1975: Guilford Native American Association
1976: Metrolina Native American Association
1986: Meherrin Tribe

Today these Indian organizations provide a variety of services to Indian people in North Carolina and operate programs with a total

annual budget of $10 million in federal funds each year. (See **Appendix C.**)

The establishment of these organizations was, in every case, prompted by the desire and need of the Indian people to have formal mechanisms through which they might advocate and pursue their cultural identities, and battle the institutionalized discrimination under which they suffered.

Many North Carolinians are unaware of the discrimination experienced by Indians. If the discrimination is acknowledged, it is thought to be somehow less than that suffered by blacks. However before the passage of the Civil Rights Act in 1964, Indians were routinely prohibited from white dining establishments across North Carolina. In Robeson County during this period, separate toilets and water fountains for whites, blacks and Indians were familiar sights.

Throughout the 1960s and 1970s, the Indians of North Carolina continued to make progress despite discrimination and racism. In addition to the formation of the Indian tribes and organizations, previously discussed, other advances were also made.

During this period, Indians were trained as lawyers, doctors and teachers. They gained seats on local boards and were hired or appointed to important federal and state positions. In addition, an Indian was elected to the North Carolina General Assembly in 1974.

In 1971, the North Carolina General Assembly established the North Carolina Commission of Indian Affairs (NCCIA) to advocate for the rights of the state's Indian population. The North Carolina Indian population in 1980 numbered over 64,000, the largest Indian population east of the Mississippi and the fifth largest in the nation.(2) The commission is governed by a board consisting of 17 Indians representing the state's Indian tribes and organizations and seven state officials. The work of the commission in the areas of advocacy and program service is nationally recognized and respected.

Despite the advances of the Indian people of North Carolina during the last 50 years, serious problems still remain. Economically, the Indians of North Carolina are the "poorest of the poor" with two out of every five Indian families living below the poverty level.(3) Indian infant and maternal mortality rates are three times higher than those for the general population of North Carolina.(4) Despite their efforts to emphasize educational attainment, the average Indian in the state has achieved only an eighth-grade education.(5)

N.C. INDIAN EDUCATIONAL BACKGROUND

At the end of Reconstruction in 1875, the North Carolina General Assembly established separate schools for whites and blacks. No schools were established for Indians. For Indians of North Carolina, the 10-year period from 1875 to 1885 has been described as the "Decade of Despair." The state's refusal to provide schools for the Indians of North Carolina was recognized as an indication of the state's lack of commitment to its Indian population. Perhaps this explains the determination of Indians during succeeding years to establish their own schools to educate their children. In the 1880s, for instance, Quakers from Indiana aided this effort with the establishment of day schools and a boarding school for the Cherokee in Western North Carolina.(6)

In 1885, the North Carolina General Assembly became involved and enacted legislation designating the Indians in Robeson, Richmond and Sampson counties as "Croatan" Indians. This law also contained provision for establishment of separate schools for the Indians of Robeson County. In 1887, Croatan Normal School opened its doors to Indian students of Robeson County. The success of Croatan Normal School encouraged other Indians in the state to establish their own schools. Over the next 70 years the Indian communities continued successfully to provide schools and educational opportunities for their children despite the unwillingness of majority-controlled school boards to grant operating funds. The following Indian schools were organized:

- Shiloh Indian School of Sampson County, established in 1911
- High Plains Indian School for the Indians of Person County, established in 1911
- Cherokee Indian School for the Eastern Band of the Cherokees, established in the 1930s
- Wide-Awake School for the Waccamaw-Siouan, established in 1933
- East Carolina Indian (High) School for the Indians of Sampson County and seven surrounding counties, established in 1942
- Les Maxwell School for the Indians of Cumberland County, established in 1954

o Haliwa Elementary and High School for the Indians of Halifax and Warren counties, established in 1957

The establishment of these schools is a reflection of the commitment that N.C. Indians had to the pursuit of education as a means of advancement. Pembroke State University, originally known as Croatan Normal School and later as Pembroke State College, is an example of such commitment. It was the first four-year institution for Indians in the United States. **(See Appendix B.)**

Until 1954, Indians attended Pembroke College or they were forced to attend out-of-state universities. It was not until the late 1960s that Indians were finally allowed entry into previously all-white public primary, secondary and post-secondary school systems.

EFFECTIVE PROGRAM DEVELOPMENT FOR INDIANS

A problem that faces most instructors in adult education is the lack of any obligation on the part of students to continue in an ABE/GED program upon which they have embarked. They will disappear at the slighest feeling on their part that, for one reason or another, it is just too much bother to continue.

Adult education is demanding on the instructor. The adult student comes in ABE/GED programs with preconceived ideas of how subjects should be taught. Consequently an enlightened effort must be made to retain students' interest and keep them attending classes.

In an article on "Relationships within Adult Classes," Derek Legge points out that it was said of Tawney in 1908 that he "won the affection and confidence of his class from the onset," that he "possessed the faculty of being able to capture and to hold the interest of his class," and that above all, "he showed himself to be an enthusiast in the work and no trouble was too much for him." (7)

Present-day adult educators wishing to emulate Tawney are faced with many challenges, including the range of students' backgrounds and the number of other activities and interests vying for the students' attention. Educators must realize that if their programs are to succeed and to retain a large number of students, they must make their lessons interesting and instructive.

Teachers need to build a bridge of communication with students, to know their subjects thoroughly and to have a clear idea of the plan or syllabus they intend to follow.

Educators must be in tune with the needs of their class and adapt their methods so that the content is absorbed in an enjoyable way.

All this requires educators who are self-critical in their approach, who are willing to put in a lot of hard work to make classes informative and interesting to the students. The American Indians' future lies in an increased awareness among educators as to their unique educational needs and program development based on those needs.

Recruitment

Recruitment is the responsibility of every member of the community college. Everyone with whom a student comes in contact will have an impact on him/her, and this contact can sustain or destroy a prospective student's motivation for joining the program. All staff, whether the head of the community college's business office, secretary to the president or ABE director, are responsible for making ABE or GED students feel comfortable and a part of the educational

setting. All personnel of the ABE/GED programs should undergo intensive training before beginning work and should receive ongoing training. This training should include multicultural sensitivity awareness. Training would identify characteristics distinctive to American Indians such as the lack of eye contact and the use of other facial expressions that are cultural reactions, but are often mistakenly associated with disinterest.

And, as with most people beginning a new endeavor, a familiar face to an Indian is comforting and encouraging. Indian people are usually the most knowledgeable about their community and the most capable of recruiting Indian students. To strengthen Indian recruitment, Indian leaders and community people should be sought out to serve on task forces, special committees and boards and as speakers or presenters for programs. Indian people should be directly involved in the planning and implementation of recruitment activities. The Indian organization in each area is a powerful force in the Indian community and serves as a resource for other agencies. The ABE/GED program staff should have a working acquaintance with these organizations. Good working relationships should be developed and fostered through regular meetings among the staffs of the Indian organizations and ABE/GED programs. Indian community meetings and other activities, such as dinners and powwows, should be attended by ABE/GED staff.

Advertising of ABE/GED programs is a tool used by the community colleges to publicize their programs and to recruit students. Advertising for ABE or GED students should be positive, with no negative undertones. The advantages of, or benefits associated with, receiving a diploma or increasing grade and/or educational levels should be expressed. Indians are a proud people. Promotional activities of ABE/GED programs should appeal to Indian pride.

Advertising efforts should be directed toward the Indian student. Posters, brochures, flyers, newspaper articles, radio announcements and television spots should include Indians. These materials should reflect the multicultural communities which our community colleges serve.

Recruitment material and information should outline the process for graduating from an ABE/GED program and should be explained to each student in detail. The intake process is very important. Many American Indians have trouble with applications and tend to skip over items or give only the most essential information, feeling anything more would be unnecessary. They are often intimidated by non-Indian requests for personal information and sometimes fear that the information will be used for some ulterior purpose. For example, in many instances, extended families live together in one house. Individual family members may feel uncomfortable about giving out family information without discussing the matter with the family. Therefore, recruiters should explain the purpose and intent of the intake form before initiating the process or asking a student to complete it. Permission should be requested from the student if this information is to be shared or used in ways other than statistical data or emergency purposes. An emphasis must be placed on the confidentiality of the information.

Another technique that may be used to recruit Indian students is to follow up on high school drop-outs. This necessitates developing working relationships with the local public educational agencies, such as the board of education and local high schools, in order to obtain information on students who have dropped out. Where possible, special efforts should be made to encourage high school drop-outs to go back to regular school. There also should be follow-up on those students who have dropped out of ABE/GED programs before completion. The students' motivation may be rekindled and they may return to the program. Information may also be gathered from Indian students regarding the reasons for dropping out and the program can be modified to correct identified problems and obstacles. A follow-up survey of graduates may determine what aspects of the program were most helpful in aiding in their completion of the program.

The recruiter should demonstrate empathy for and sensitivity to adult Indian students in a natural and convincing way. Recognition and respect should be shown for the Indian community values and cultural mores. For this reason, prior to initiating their efforts, recruiters should spend time learning community values and attitudes from community members. The recruitment of Indian students is a very delicate job. The key to the American Indian ABE/GED student's future lies in an increased awareness among educators of the cultural difference and unique heritage of the American Indian community.

Retention

The reasons for remaining with a particular ABE/GED program are as different for each student as the students themselves. Many times instructors are not aware of why students drop out of class. Indeed, there may be no documented reasons. Students may simply just not return to classes. One reason for leaving may be associated with the fact that students are seldom given an opportunity to express their needs, wishes and expectations of ABE/GED programs. Also, inadequate time is often allotted for individual student counseling to help programs determine what logistical or programmatic changes are needed to improve retention rates. Individual counseling is desirable because many Indian students have difficulty expressing needs or desires, especially in group settings. During interviews conducted as a part of this project, it was found that Indian students often feel that no one cares and that their needs go unattended. These students need an avenue that allows for individual contact. Counseling sessions with each student should be prearranged. Upon recruitment into the program, a student should be told in detail the process he/she will undergo in obtaining an ABE/GED certificate or diploma. Furthermore, a tracking system should be established to guide the students as they progress. The bench marks used in this tracking system should be individualized and flexible enough to accommodate change and individual differences.

It is very important to assess the educational level of the students in the beginning to ensure proper placement. This increases the likelihood of retention in an educational program by providing appropriate instruction. One-on-one orientation interviews may

explore issues beyond academic or vocational goals, helping program staff identify those Indian students who might need to be referred to other agencies or programs for support services.

Students have much to say about what and how they wish to learn, and some programs give students an opportunity to express those desires and opinions. Student-generated information may also be obtained by using a self-assessment form.(8) **(See Appendix D.)** Staff should help students to define their educational and career goals. In fact, assistance in the development of realistic and attainable objectives for achieving those goals is vital. It is important that a determination as to what the student expects to gain from the program be made. Goals, such as their desire for a better job, increased income or admission into an institution of higher education, should be identified and continually reviewed.(9) Indian students are sometimes unaware of what they would like to achieve upon completion of an ABE/GED program. One approach is interest inventory tests that can reveal some possible options for them.

Continuous one-on-one follow-up is critical in the retention process. Discussions at these points are usually focused on how well the students are progressing, encouraging them to continue, and boosting their morale by clearly demonstrating how far they have advanced toward their goals.

A blend of counseling and instruction enables the instructor to work with Indian adult students as whole persons, addressing the students' psychological needs in order to facilitate their attainment of academic objectives. Learning is hampered by a lack of confidence, difficult life situations and inadequate study skills. Many educators believe that learning cannot take place until the overload of personal problems and some resulting psychological blocks to learning are addressed.(10)

Because some students have been out of school for a long period of time, they will need to be reoriented to the kinds of student skills that will enable them to get the most out of the classes. Therefore, a session that helps students with strategies to manage their study/learning time effectively may be important for adults with family, job and community responsibilities.

Subject matter that is relevant to adult Indian students is extremely important in retention. The instruction of material that is relevant is more interesting and worthwhile. Information that is useful in daily life, e.g., consumer education, child care and personal budgeting, will have more meaning for Indian students. Materials that reflect Indian culture, e.g., food preparation, medicine and history, should be incorporated.

Another problem that affects learning is that the American Indian student is typically taught by an Anglo teacher through the use of non-Indian language, examples, illustrations and text materials. Indian issues on local, state and national levels should be topics of discussion. **(See Appendix E.)** It is important for multicultural communities to learn from one another. Students should be encouraged

to write about real life situations and to discuss experiences and ethnic backgrounds.

How subject matter is presented is as important as its relevancy. Students often drop out of programs from sheer boredom. The use of audio-visual aids, guest lecturers/speakers, field trips, even going out to dinner, are proven ways to make learning interesting.

The instructor has been cited as the most important factor in student retention. The aforementioned activities can only be possible through his/her open-mindedness, willingness to learn new approaches, affection for students, and recognition and acceptance of cultural difference.

Motivation

Increasing student motivation is an imperative for educators and may well be the secret to higher student achievement and retention. American Indian adult students face an unfamiliar environment when they decide to return to school. The times have changed for them. Adult Indian students may have unpleasant memories of their past experiences in education. Farmwork, housework, caring for indigent members of the family and the lack of encouragement, rewards or incentives kept many Indian adults from school during childhood. Indian adults also may remember the second-class citizenship that was a part of their daily lives, especially if they left their community, church or family.

The Indian adult student is learning to cope with the past and live in the present. But continued support is needed.

Certain motivational strategies that can help the adult Indian student to achieve include:

1. Individualize instruction by providing choices so that students can select assignments or projects that are interesting to them.
2. Make the goals and objectives set for students specific and challenging without being too difficult.
3. Communicate a positive attitude, conveying confidence that students can learn, achieve and succeed. Exhibit genuine belief that there is potential for high performance success.
4. Focus the Indian student on future success, not past failure; assume your adult wants to learn. Remember to set objectives that challenge but do not intimidate.
5. Provide positive words of encouragement and praise for what you can find right and successful in the adult student's work.
6. Invite success with a positive teaching attitude. Since success breeds success, and the instructor controls the opportunities for the student to be successful, each class can be an opportunity for a successful learning experience.

7. Personalize the instruction, and help the adult learners see a connection between a subject under study and real people.
8. Plan specific instructional activities that create interest in a topic about to be taught.
9. Demonstrate enthusiasm and energy to keep the classroom from becoming a boring routine. Instructors set the stage for enthusiasm and the behavior that is most conducive to learning. Enjoy your work and let it show.
10. Encourage adult student responses by asking questions that allow students to demonstrate what they know, believe and value. Give enough time for the student to think about the question. Give the student a chance to ask questions about things they know a lot about. Ask thought-provoking questions to which there is no single "correct" answer. (11) **(See Appendix F.)**

Graduation

Graduation from ABE or GED programs is an important time for a student. They are receiving a tangible reward for a job well done.

In recognition of the student's achievement, the community college should conduct graduation ceremonies as they do for post-secondary curriculum degree programs. The ceremony should feature outstanding graduates in the school paper and local newspaper and allow the top graduating student or students to give remarks during the graduation ceremony.

Specific programs and activities that provide options and guidance for further educational opportunities and new employment possibilities should be provided for students nearing graduation. These programs and activities should include role models from the Indian community. Indian role models are a great incentive to encourage other Indians to achieve or excel to higher goals and objectives. Students need continued reinforcement as reminders of the advantages and rewards associated with an increased level of education and a subsequent certificate or diploma.

Results from a study conducted by Valentine and Darkenwald (1986) suggested that there are substantial benefits to be obtained from preparing for and passing the GED tests. Benefits fall into four factors or categories: job advancement, increased income, improved self-image and further education. **(See Appendix G.)** The study also showed that the benefits vary for students, but all showed improved self-image. For the vast majority of graduates, studying for and passing the GED test is a worthwhile endeavor. The credentialing appears to have powerful effects that enable adults to gain those benefits they are now in a position to acquire.(12)

APPENDIX A
Contributing Organizations

North Carolina Indian Organizations:

Coharie Intra-Tribal Council
Cumberland County Association for Indian People
Eastern Band of the Cherokee
Guilford Native American Association
Haliwa-Saponi Indian Tribe
Lumbee Regional Development Association
Meherrin Indian Tribe
Metrolina Native American Association
Waccamaw-Siouan Development Association

North Carolina Community and Technical Colleges In North Carolina Counties with Significant Indian Populations:

Bladen Technical College
Central Piedmont Community College
Fayetteville Technical Institute
Guilford Technical Community College
Halifax Community College
Nash Technical College
Richmond Technical College
Robeson Technical College
Sampson Technical College
Sandhills Community College
Southeastern Community College
Southwestern Technical College

North Carolina Commission of Indian Affairs Job Training Partnership Act Staff:

Joanna Chance, Clinton
Cornell Mills, Hollister
Avie Patrick, Bolton

APPENDIX B
Pembroke State University
General Information

In 1887, the General Assembly of North Carolina authorized establishment of a normal school for Indians in Robeson County. This legislation, which included an appropriation of only $500, required the local Indians to provide a building within two years or have the act repealed if they failed to do so. A four-member board, composed of Robeson County Indians, was named to inaugurate the new school and guide its development.

With money raised by local subscription, these trustees purchased an acre of land one mile west of Pembroke and erected thereon a two-story building with lumber and labor donated by residents of the area. W.L. Moore, a leading Indian teacher, became the first principal of the new school which opened in the fall of 1887 with 15 pupils. In 1889, the General Assembly increased the appropriation to $1,000, and this level of support was continued for many years. In 1909, the school was moved to its present location, and in 1921 the Legislature appropriated $75,000 to build a large, modern structure which was ready for use in 1923. This building, now known as "Old Main," was reconstructed in 1978-79, using its identical brick walls of 1923 and rededicated on February 16, 1980.

Although it had been legally designated a "normal school" from the beginning, the institution did not offer work beyond the elementary level during its early years. After its relocation in 1909, steady growth occurred, secondary and vocational courses were added, and in 1912 the first high school student graduated. Two additional students completed the high school curriculum in 1914, but after that the program languished and it was not until 1922 that a fourth person achieved high school graduation from the institution. In 1924, the school, with a graduating class of seven members, was given a "standard" classification by the State High School Inspector.

Until 1926 only elementary and high school courses were offered, but in that year a normal school program for the preparation of teachers was inaugurated, and the phasing out of the elementary offerings was begun. In June 1928, the first normal school class was graduated, and the State Board of Education recognized the institution as a "Standard Normal School."

During these years the name of the institution underwent successive changes. First called the Croatan Normal School, it was in 1911 rechristened the Indian Normal School of Robeson County. In 1928, the last of the elementary programs was eliminated from the curriculum and only high school and normal school programs were continued. In the early 1930s, college classes were initiated, and by

1938, three full years of college work were available. The high school and college branches were separated in 1939 when a fourth year of college work was added, and in 1940, the first college degrees were conferred. In keeping with these changes, the Legislature in 1941 renamed the school Pembroke State College for Indians, and in 1945 shortened the name to Pembroke State College.

Until 1945 only Robeson County Indians were eligible for admission to Pembroke, but in that year the Legislature authorized admission of Indians other than those who resided in Robeson County. In 1954, admission was opened to all qualified applicants without regard to race or national origin.

The General Assembly of North Carolina granted regional university status to the institution on July 1, 1969, changing the name to Pembroke State University.

LOCATION

Pembroke State University occupies 108 acres located along the western edge of the town of Pembroke in Robeson County. It is easily accessible by automobile, being only ten miles from Interstate 95 and two miles from U.S. 74. Commercial airline service is available at the Fayetteville Municipal Airport, Grannis Field, which is approximately 30 miles from the campus.

APPENDIX C
North Carolina Indians

Tribes

Coharie Intra-Tribal Council, Inc. - Clinton

The Coharie Indians today live in Sampson and Harnett counties where there are three main population centers: the Shiloh Community, the Holly Grove or South Clinton Community and the New Bethel Community.

Presently, there are two Coharie councils, one in Harnett County where the Indian population numbers about 500 persons and one in Sampson County where the Indian population numbers about 1,000.

Coharie programs include youth activities such as dance team, a little league softball team and arts and crafts classes. Other programs administered by the N.C. Commission of Indian Affairs are Talent Search, the Job Training Partnership Act program and Title XX Community Services. These coordinated efforts have improved living conditions as well as economic and employment opportunities.

Eastern Band of the Cherokee - Cherokee

The Eastern Band of the Cherokee live on the Qualla Boundary, a tract of land in western North Carolina which spans Graham, Swain, Jackson and Cherokee counties. The 8,000 members of the Eastern Band of Cherokee are descendents of those Cherokee who, in the late 1830s, remained in the hills of western North Carolina rather than be forced to march along the infamous "Trail of Tears" to Oklahoma. Today, the Cherokee is the only tribe of North Carolina's six tribes which is federally recognized, lives on a reservation and is served by the Bureau of Indian Affairs in the U.S. Department of Interior.

Haliwa-Saponi Indian Tribe - Hollister

The Haliwa-Saponi live primarily in Halifax and Warren counties, in the northern part of the state, and regard Hollister and Essex as the center of their community. The Haliwa Indians are the third largest tribe in North Carolina, numbering approximately 2,500 tribal members.

During the early 1950s, the tribal members built and maintained their own independent Indian school. However, consolidation and intergration forced the closing of the school. The building is

presently used for tribal community meetings, adult education classes, arts and crafts sessions and recreational activities. The center also serves as a senior citizen nutrition site and an Indian Manpower office.

The tribe has an administrative building that houses tribal administrative functions under the direction of a tribal council and a day care center offering services to pre-school children. Acting in the capacity of a board of directors, the council governs the affairs of the community.

Lumbee Regional Development Association - Pembroke

The Lumbee are a group of over 40,000 Indians living primarily in Robeson and surrounding counties. They are the fifth largest tribe in the country and the largest single tribe east of the Mississippi. The Lumbee take their name from the Lumbee River, known as the Lumber River today, which flows through their homeland. They consider the town of Pembroke as the Indian education and trade center.

Lumbee Regional Development Association (LRDA) is the tribal service agency for Indians. It is a private, non-profit corporation established in 1968 to improve the educational, economic, social and general welfare conditions of Indians of Robeson and adjoining counties. LRDA has been a viable example of what Indian people can do to help themselves and their community through concentrated, cooperative efforts. LRDA has helped the Indian people achieve the following goals: improve services in education and decrease illiteracy, expand job opportunities and promote better employment, expand economic opportunities for Indian business, improve delivery of social services to low-income rural Indian families, provide adequate day care services for pre-school children, increase knowledge and awareness of the Lumbee culture, promote Indian unity and organization, and provide services in housing, health, social services and nutrition to meet the crisis needs of low-income Indian people.

Meherrin Tribe - Hertford

The Meherrin have occupied the same land area for at least 300 years. Their home is Hertford County near the junction of the Meherrin and Chowan rivers. The Meherrin were among the earliest native peoples to make treaty with the U.S. government.

Archaeological studies indicate that there was a Meherrin village in the area as long ago as 1685. Glass bottles, gun flints and other European trade goods have been unearthed at the site of the old village.

Today the Meherrin have a council of seven officers which meets monthly to work on concerns and goals of the 1,000 Meherrin people. Each fall the Meherrin powwow features traditional food, games and dancing.

The Meherrins were recognized by the North Carolina Commission of Indian Affairs as an official state Indian tribe in 1986.

Waccamaw Siouan Development Association, Inc. - Bolton

The Waccamaw Siouan Indian Community of 1,496 tribal members is located in the southeastern counties of Columbus and Bladen on the edge of Green Swamp, four miles north of Bolton and about 37 miles west of Wilmington. The Waccamaw call themselves "People of the Fallen Star." Their name comes from an old legend recalling how a ball of fire fell to the earth with such great force that it created the body of water known today as Lake Waccamaw.

The Waccamaw Siouan Development Association (WSDA), a non-profit tribal organization, was created in 1971 and is governed by a tribal board of directors elected by the enrolled members of the tribe. The association serves the educational, health, economic and social needs of the tribe. WSDA's current efforts are directed toward the social and economic development of the community with the ultimate goal being to help the people achieve self-sufficiency. Proposed projects include industrial development and relocation, business expansion, creation of a tribally owned business and leadership development training.

Urban Indian Centers

Cumberland County Association for Indian People - Fayetteville

Cumberland County Association for Indian People, an urban Indian center located in the southeastern part of North Carolina, was organized in 1965 with its purpose to promote the welfare and development of the Indian people living in the Fayetteville, Cumberland County area.

With this purpose in mind, the organization serves more than 5,000 people in areas of employment and training, economic development, education and cultural programs, pre-school programs such as Headstart and day care, senior citizens' meals and activity programs and other human service delivery programs. One of the major projects of Cumberland County Association for Indian People is an annual statewide Culture Festival.

Cumberland County Association for Indian People has been successful in accessing local support as evidenced by their ability to convince the Cumberland County Commissioners to return the former Indian school to them for use as the Indian center. Today with the school as its primary office of operation, the association has more than adequate space for present programs and future planned economic development enterprises.

The association presently receives funds from the Department of Labor, Department of Health and Human Services (ANA), United Way of Cumberland County, Indian Education Office, State Day Care Agency, State Equal Opportunity Office and other private foundations. These grants are a reflection of the fine reputation the Cumberland County Association for Indian People has achieved through its work and its vision in the Cumberland County Indian community.

Guilford Native American Association, Inc. - Greensboro

Guilford Native American Association, Inc. (GNAA), a non-profit corporation established in September 1975 and serving as an urban Indian center, is governed by a board of directors elected by the people at their annual meeting and serves more than 3,000 Indian people in Guilford and surrounding counties. The agency's primary goals, to assist the people in achieving social and economic self-sufficiency and self-determination, are being achieved through several programs and activities including employment and training, cultural, human services, health, education, leadership development, business development and advocacy.

Guilford Native, a United Way agency, has built strong community support and coordination with the two local Title IV Indian Education projects, the city and county governments, the Greensboro Housing Authority and numerous other schools, churches and organizations that give support through volunteers, funding and technical assistance.

Major funding from the Administration for Native Americans/U.S. Department of Health and Human Services and Job Training Partnership Act/U.S. Department of Labor has allowed the agency to implement some successful economic development projects - the most successful of which is Guilford Native Industries, a major employer and the income-producing arm of Guilford Native.

Other major activities of GNAA include an annual powwow, Indian Heritage Week activities, an annual awards banquet, Greensboro Arts Council's City Stage Festival and the annual community Christmas party.

Metrolina Native American Association - Charlotte

Governed by a board of directors elected by the Indian community of the Southern Piedmont, Metrolina Native American Association is a non-profit corporation serving approximately 4,000 people through cultural enrichment programs, employment and training opportunities, economic development assistance, health, education and human services. The organization's primary goals are social and economic self-sufficiency and self-determination for the people served. All activities are coordinated with other Indian organizations and programs, as well as area agencies and businesses.

Metrolina has recently launched two economic development projects directed toward agency self-sufficiency. Metrolina Data Systems provides payroll, resume and a host of other financial and data management services to area businesses, in addition to sales of computer software and hardware. Metrolina Construction provides renovation and restoration services as well as erection of new commercial and residential structures.

Triangle Native American Society - Raleigh

The Triangle Native American Society, a non-profit tax-exempt organization, was founded in 1984 and incorporated in 1985 to promote and protect the identity of Native Americans in the Research Triangle area. The primary goal of the society is to increase public awareness of the cultural and economic contributions made by North Carolina's

Native American citizens. The society seeks to sensitize the general public to existing needs of Native Americans with emphasis on education and employment.

Officers are elected each year at the general membership meeting in October. The officers are president, vice president, secretary and treasurer. Standing committees are appointed for education, fund raising, membership, social events and special projects.

Statewide Indian Organizations and Agencies

Lumbee River Legal Services

Lumbee River Legal Services offers free legal services to low-income residents of Robeson, Hoke, Scotland and Cumberland counties in civil (non-criminal) matters. In addition, Lumbee River Legal Services serves non-reservated, non-federally recognized Indians residing in North Carolina, regardless of the county in which they live, with problems arising out of their status as Indians. Lumbee River Legal Services is affiliated with Legal Services of North Carolina, a confederation of legal services programs serving poor people throughout the state.

North Carolina Commission of Indian Affairs

The North Carolina Commission of Indian Affairs is a state agency created by the General Assembly in 1971 in response to the need of Indian people to have a voice in their own affairs. Its purposes are to assure the right of Indians to pursue their cultural, social and religious traditions, and to increase economic and educational opportunities for Indians throughout the state.

The commission seeks to alleviate the barriers preventing the successful advancement and development of Indians by developing programs aimed at providing employment and training opportunities, educational advancement, general community development activities and housing assistance.

North Carolina Consortium on Indian Education

The North Carolina Consortium on Indian Education is a non-profit state-chartered organization established to serve as a resource and advocacy vehicle for disseminating information and conducting leadership development training for Title IV, Part A Parent Committees across the state. The organization keeps abreast of legislation, recommended changes, funding and other issues affecting Title IV Indian Education programs and coordinates efforts for the improvement of the education of Indian students in the public schools of North Carolina. The consortium is chaired by Agnes Chavis, 1982 Indian Educator of the Year of the National Indian Education Association. Charlene Jacobs serves as secretary, and Chestine Chavis is the elected treasurer. Membership is open to past and present members of Title IV, Part A Parent Committees.

North Carolina Indian Senior Citizens Coalition

The N.C. Indian Senior Citizens Coalition held its first meeting and elected officers at the Cumberland County Association for Indian People in October of 1981. This group was organized to provide a mechanism for sharing and fellowship.

Senior citizens representing seven Indian organizations and tribes from throughout the state attended this organizational meeting. They were the Coharie Intra-Tribal Council, Lumbee Regional Development Association, Cumberland County Association for Indian People, Metrolina Native American Association, Guilford Native American Association, Inc., Haliwa-Saponi Tribe and Waccamaw-Siouan Development Association.

North Carolina Native American Youth Organization

The North Carolina Native American Youth Organization (NCYAYO) serves to unite the Indian youth of North Carolina and assist them in becoming leaders of tomorrow. NCYAYO places emphasis on broadening the knowledge of Indian heritage and cultural enrichment, establishing self-help and self-developing learning techniques and acts as an advocate for Indian youth and youth rights. The major activity planned and sponsored by NCNAYO is the annual N.C. Indian Youth Unity Conference.

The NCNAYO is incorporated as a non-profit organization with an executive committee and board of directors consisting of youth representatives from each of the Indian communities.

APPENDIX D
Student Self-Assessment Questionnaire

(1) What kinds of things would you like to learn in this program?

(2) What skills do you already have? (What do you already know how to do?)

(3) What skills would you like to get better at?

(4) What did you <u>most</u> like learning about in school?

(5) What did you <u>least</u> like learning about in school?

(6) What subjects were hardest for you in school? What was hard about each one?

(7) What are the best ways for you to learn something? (The list below tells some ways a person can learn. Read each thing in the list, and tell us if you like to learn that way. Put a check under "a lot" if you really like to learn new things that way. Put a check under "some" if it would be OK to learn new things that way. Put a check under "not at all" if you don't like to learn that way.)

A lot	Some	Not at All	
_____	_____	_____	working with my hands
_____	_____	_____	learning in a group
_____	_____	_____	listening to someone explain something
_____	_____	_____	reading by myself
_____	_____	_____	learning from TV programs
_____	_____	_____	seeing something for myself rather than being told about it
_____	_____	_____	using a computer to learn
_____	_____	_____	seeing films or videotapes

A lot	Some	Not at All	
_____	_____	_____	listening to a speech
_____	_____	_____	listening and taking notes
_____	_____	_____	doing work sheets
_____	_____	_____	having someone give me examples
_____	_____	_____	having someone show me how to do something
_____	_____	_____	doing something over and over until I get it
_____	_____	_____	practicing something by myself
_____	_____	_____	working with another student
_____	_____	_____	doing homework
_____	_____	_____	explaining something to someone who doesn't know it
_____	_____	_____	asking questions
_____	_____	_____	listening to a teacher lecturing
_____	_____	_____	learning under pressure when there is a deadline
_____	_____	_____	memorizing
_____	_____	_____	learning on my own - by myself

(8) Do you like to study when...(Check only the ones that are true for you.)

___ it's quiet

___ there is music in the background

___ other people are around but they are quiet

___ other people are around and they are talking

___ you are by yourself

___ other _____

(9) Do you want your work checked by your teacher right after you do it? (Check one.)

___ yes

___ it doesn't matter

(10) When do you best understand directions? (Check one.)

___ when you are told what they are

___ when you read them by yourself

___ it doesn't matter

___ it depends on _____

(11) Do you read just for fun? (Check one.)

___ yes

___ no

(12) What kinds of things do you read? (Check all that are true for you.)

___ magazines

___ newspapers

___ books

___ comics/cartoons

___ other _____

(13) If you work, do you read on your job? (Check one.)

___ yes

___ no

(14) How often do you read? (Check one.)

___ every day

___ two or three times a week

___ once a week

___ hardly ever

___ never

(15) How long can you read before you get tired? (Check one.)

___ 5 minutes ___ 45 minutes ___ longer: _____

___ 10 minutes ___ 1 hour

___ 30 minutes ___ 2 hours

(16) Do you like to take tests? (Check one.)

___ yes Why? _____

___ no Why? _____

(17) When you do not understand something, is it... (Check one.)

___ easy for you to ask questions?

___ hard for you to ask questions?

(18) Did you like answering this questionnaire? (Check one.)

___ not really

___ yes

(19) Do you think you learned anything about yourself as a learner by doing it? (Check one.)

___ not really

___ yes

APPENDIX E
Suggested Reading

American Indians (North Carolina)

Brown, Douglas S., The Catawba Indians: The People of the River, Columbia: University of South Carolina Press, 1966.

Butler, George E., The Croatan Indians of Sampson County: Their Origin and Racial Status, a Plea for Separate Schools, Durham, N.C.: The Seeman Printery, 1916.

Dial, Adolph and David K. Eliades, The Only Land I Know: A History of the Lumbee Indians, San Francisco: The Indian Historian Press, 1975.

Evans, W. McKee, To Die Game: The Story of the Lowry Band, Indian Guerillas of Reconstruction, Baton Rouge: Louisiana State University Press, 1971.

Foreman, Grant, Sequoyah, Norman: University of Oklahoma Press, 1938.

Fundaburk, Emma L. and Mary Douglass Foreman, eds., Sun Circles and Human Hands: The Southeastern Indians - Art and Industry, Uverne, Alabama: Emma L. Fundaburk, 1957.

Heriot, Thomas, A brief and true report of the new found land of Virginia, Reproduction in fascimile of the first 1588 edition, Murfreesboro: Johnson Publishing Company, 1969.

Hudson, Charles M., The Catawba Nation, University of Georgia Monographs, No. 18, Athens: University of Georgia Press, 1970.

Hudson, Charles M., The Southeastern Indians, Knoxville: University of Tennessee Press, 1976.

Johnson, F. Roy, The Algonkians, Murfreesboro: Johnson Publishing Company, 1972.

Johnson, F. Roy, The Tuscaroras, Murfreesboro: Johnson Publishing Company, 1967.

Lawson, John, A New Voyage to Carolina, edited by Hugh Talmadge Lefler, Chapel Hill: University of North Carolina Press, 1967.

Lee, E. Lawrence, Indian Wars in North Carolina, 1616-1763, Raleigh: Carolina Charter Tercentenary Commission, 1963. Reprinted by State Department of Archives and History, 1968.

McMillan, Hamilton, Sir Walter Raleigh's Lost Colony, Raleigh: Edwards and Broughton Company, 1888.

Norment, Mary C., The Lowrie History, Wilmington: Daily Journal Printer, 1875.

Richardson, Arnold, Native Tribal Arts and Traditions, Published through a grant from the North Carolina Arts Council. 1982.

Wetmore, Ruth, First on the Land: The North Carolina Indians, Winston-Salem: John F. Blair, Publisher, 1975.

Wilkins, David, Walking Upright: The Coharie People of Sampson County, 1980.

Woodward, Grace, The Cherokees, Norman: University of Oklahoma Press, 1963.

American Indians (General)

Berger, Thomas, Little Big Man, Greenwich, Connecticut: Fawcett Publications, Inc., 1964.

Berkhofer, Robert F., The White Man's Indian, New York: Alfred A. Kropf, Inc., 1978.

Borland, Hal, When the Legends Die, New York: Bantam Books, Inc., 1963.

Brown, Dee, Bury My Heart at Wounded Knee: The Indian History of the American West, New York: Bantam Books, Inc., 1970.

Brown, Joseph Epes, ed., The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux, New York: Penguin Books, 1971.

Cohen, Felix, Handbook of Federal Indian Law, New York: AMS Press, Inc., 1972.

Deloria, Vine, Behind the Trail of Broken Treaties, New York: Delacorte Press, 1974.

Deloria, Vine, Custer Died for Your Sins, New York: Avon Books, 1969.

Deloria, Vine, God is Red, New York: Grosset and Dunlop, 1973.

Deloria, Vine, We Talk, You Listen, New York: Dell Publishing Company, 1970.

Fire, John and Richard Erdoes, Lamedeer, Seeker of Visions, New York: Simon and Schuster, 1972.

Momaday, U. Scott, The Way to Rainy Mountain, New York: Ballentine Books, 1969.

Neihardt, John, Black Elk Speaks, Lincoln: University of Nebraska Press, 1979.

Steiner, Stan, The New Indians, New York: Dell Publishing Company, 1968.

Storm, Hyemeyohsts, Seven Arrows, New York: Balletine Books, 1972.

Turner, Frederick W., ed., The Portable North American Indian Reader, New York: Penguin Books, Inc., 1974.

Waters, Frank, Book of the Hopi, New York: Viking Press, 1963.

APPENDIX F
Some Ways to Say "Good for You"

I like the way you're working.
It's a pleasure to teach when you work like this.
You really outdid yourself today.
This kind of work pleases me very much.
Congratulations. You only missed _____.
That's quite an improvement.
I bet your parents would be proud to see the job you did on this.
I'm very proud of the way you worked today.
Very good. Why don't you show the class?
Thank you for (sitting down, being quiet, getting to work, etc.)
That looks like it's going to be a great report.
I like the way Tom is working.
You're on the right track now.
It looks like you put a lot of work into this.
That's an interesting way of looking at it.
Now you've got the hang of it.
That's a very good observation.
That certainly is one way of looking at it.
That's an interesting point of view.
Thank you for raising you hand, Charles. What is it?
I like the way everyone started the assignment.
Sherrie is really going to town.
That's "A" work.
Thank you very much.
Keep up the good work.
Everyone's working so hard.
I appreciate your help.
My goodness, how impressive!
That's really nice.
That's right! Good for you.
Mary is waiting quietly.
Ann is paying attention.
Now you've figured it out.
John is in line.
Excellent work.
Much better.
That's clever.
Keep it up.
Terrific.
Beautiful.
Wow!

APPENDIX G
Factors of Benefits of GED Graduation

Factor Number	Factor Label	Variables
1	Job Advancement	Got pay increase Is more likely to keep job Got better job Got job promotion Does job better
2	Increased Income	Worked more months Working more hours Stopped receiving public assistance
3	Improved Self-Image	Feels better about self Sets better example for children Does job better
4	Further Education	Enrolled in college Enrolled in trade/technical school

REFERENCES

1. U.S. Census
2. U.S. Census
3. U.S. Census
4. Surles, Kathryn B., Update on the Health Status of American Indians in North Carolina, N.C. Department of Human Resources, Division of Health Services, State Center for Health Statistics, Raleigh, N.C., 1985.
5. U.S. Census
6. Purdue, Theda, Native Carolinas, The Indians of North Carolina, North Carolina Department of Cultural Resources, 1985.
7. Stanley, Anita, Maintaining Student Motivation, Marylebone, Paddington Institute, 1986.
8. Lerche, Renee S., Effective Adult Literacy Programs, Cambridge Book Company, New York, Toronto, 1985 p. 60-72.
9. Valentine and Darkenwald, Factors of Benefits of GED Graduation, 1986.
10. Lerche, Renee S., Effective Adult Literacy Programs, Cambridge Book Company, New York, Toronto, 1985.
11. McDaniel, Thomas R., The Ten Commandments of Motivation, The Clearinghouse, Volume 59, 1985 p. 19-23.
12. Valentine and Darkenwald, Factors of Benefits of GED Graduation, 1986.